force so as to effect a proper distribution of work as between the Magistrates at Minachil and Ettumanur and the District Magistrate has reported that the existing arrangement is very satisfactory.

Re. the establishment of a police station in the Uzhavur *pakuthi*, the Commissioner of Police is of opinion that it is unnecessary. Since, however, you want only a Police sub-station there, Government will address the Police Commissioner again.

Re. the Lalam bridge, the work has not been begun yet. The Chief Engineer has noted your representation and he will take early steps for starting the work.

165. Certain concessions to real Malayala Brahmin Jenmies.

Mr. Narayanaru Krishnaru (Member, Jenmi, Trivandrum Division) stated that the Malayala Brahmin jenmies constituted an important community with large interests in the State. But their lack of English education placed them in a position of great disadvantage. The policy of the Government was to encourage the classes which were backward in the matter of education and admission to the public service and this policy had materially benefited Pulayas, Mahomedans and other communities similarly situated. The encouragement given to the Malayala Brahmin jenmies who were equally backward in point of education was, however, very poor. They were not adequately represented in popular institutions like the Legislative Council, the Municipal Councils, the Panchayat Courts and the Bench Magistrates' courts. Their position as owners of a major portion of the lands in the State required that they should be better represented in the above bodies. The Member complained that the Municipal Councils caused great hardship to his community by sanctioning the opening of lanes through the lands of jenmies without consulting them and by taxing places of worship as if they were ordinary buildings. He prayed that Government be pleased to nominate one Jenmi member to each of the Municipal Councils, the Panchayat courts and the Bench Magistrate courts in the State and to sanction an additional member each to the Popular Assembly and the Legislative Council. The Member also pointed out that there was a great deal of confusion resulting from the fact that both the South Canara Brahmins and the real Malayala Brahmin jenmies were known as *potties*, and requested that the claims of the latter be separately taken into consideration in the matter of political privileges.

In conclusion, the Member suggested the appointment of a committee for ascertaining who the real Malayala Brahmins were, and also to see that only real Malayala Brahmin pupils were admitted into the Special School at Kulakkada for them.

President's reply.—As regards the admission of pupils who are not true Malayala Brahmins into the Kulakkada special school, Government would enquire into your allegations. You suggest the appointment of a committee composed of true Malayala Brahmins to see that only the members of your community are admitted into the special schools. This suggestion will be noted.

With regard to the question of appointing qualified Malayala Brahmins in the public service, I may say that, consistent with efficiency, qualification, character and other requisites of public servants, the policy of the Government at present is to give equal opportunities to all communities in the service. You have not given specific instances of any breach of this rule and your general remarks cannot be answered. As regards the representation of true Malayala Brahmins in the several popular institutions, your suggestion will be noted for consideration.

164. Some suggestions for the elevation of the depressed classes.

Mr. N. J. Joseph (Member, Nominated) represented that the necessity for changing the race names 'Pulayar' and 'Parayar' into 'Cheramar' and 'Sambavar' was pointed out in the 17th, 18th and 19th sessions of the Assembly. The Mar Thoma Syrian Church, the Roman Catholic Church and the Anglican Church had recognised that change. The Member prayed that orders be issued for the terms 'Cheramar' and 'Sambavar' instead of 'Pulayar' and 'Parayar' being used in all official correspondence and for a notification being issued on the lines of the notification regarding the change of the caste name 'Shanar' into 'Nadar'.

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